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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

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Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

VOLUME XVII

NUMBER 9

November
1936

PSALM 100

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before His presence with singing.

Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.

For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.

THE EUROPEAN HARVEST FIELD

Published monthly (except July and August) by the American-European Fellowship for Christian Oneness and Evangelization

1213 North Franklin Street Philadelphia, Penna.

VOL. XVII, No. 9 ARNO C. GABELEIN, D.D., *Editor* HERBERT HOGG, *Managing Editor* **November, 1936**

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

Notify us at once of change of address, giving both old and new addresses and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

CONTENTS

		PAGE
THE ROBE OF ER-RASHID		2
EXPERIENCE	*By Pastor Herbert Hogg*	6
IN ANSWER TO ALBANIA'S BECKONING HAND		7
WHAT SEEST THOU?	*By Rev. F. A. McGaw*	9
OUR RADOSC MINISTRY	*By Tordis Christoffersen*	11
OUR OPPORTUNITY	*By Charles Lukesh*	12
HARD AT WORK	*By John Gordiuk*	13
"LIGHT UNTO MY PATH"	*By Alexander Dobrinin*	14
ENCOURAGING WORD	*By Ivan Moriakoff*	16
SIGNS OF LAST DAYS	*By Philip Manetz*	17
AMONG THE CHILDREN	*By Eugene Nagy*	19
A CRYING NEED FOR PRAYER	*By Fred Stettler*	20
A DIFFICULT MINISTRY	*By C. Marvakoff*	20
THE HARVEST IS RIPE	*By Miss E. H. Steyrer*	22
BLESSED RESULTS	*By K. Jaroszuk*	22
WONDERFUL OPPORTUNITIES	*By John Kovalchuk*	23

TERMS OF SUBSCRIPTION

One dollar a year in advance. Canada and foreign, $1.25. We request Canadian and Foreign subscribers to remit in U. S. Money Value.

COLONEL E. N. SANCTUARY, *Treasurer*, 1213 N. Franklin St., Philadelphia, Penna.

Entered as Second-class matter, May 5, 1928, at the Post Office at Philadelphia, Penna., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of February 28, 1925. Authorized August 20, 1930. Published monthly, except July and August. Subscription price, $1.00 per year. Canada and Foreign, $1.25.

DEVOTIONAL AND EDITORIAL

The Robe of Er-Rashid

This Arabic legend, with its strong Christian application, is being published in Northern Africa as an appeal to the Moslem world, but its message of salvation through the Blood alone is one that is applicable to every race in every land.

THEY say that long ago there was a king who reigned over a mighty kingdom. All parts of his kingdom were subject to his rule save only one far-off province, and this was instigated by a traitor into rebellion. Now, the king sent many a proclamation of warning to this province, but all passed unheeded. At last he sent his own son, with one last message of mercy if the rebels would lay down their arms, but in place of this there rose up a fresh revolt and in the midst of it the king's son was slain. As he died, instead of wishing vengeance on his enemies, his message to his home was to ask that his death might be accounted as their death and that for his sake forgiveness might be accorded to those who would submit themselves in his name, that the blood he shed might not be without avail.

The king, by reason of the love and sorrow and pity that filled his heart, gave his seal that it should be as his son had desired. He sent a messenger to the distant province to call certain of the rebels to his capital, where they could be made to understand fully what had passed, and that they might, if they made their submission, be sent back to their own land as ambassadors to bring others to submit to him.

Now, among the first who were summoned was a band of four men, who were brought to the king's chief city. His will was that they should remain a month and at the end of that time should be brought before him to make their submission. During the month they were to weave, each for himself, the jelâb (a long tunic reaching from shoulder to ankle) in which to appear. Now, this was no hard thing to them, for the great industry of their own land was weaving and every lad learnt it in his father's house. The order was given to the four that, because their plea for forgiveness was in the blood that the king's son had shed for them, therefore the robe on each one was to be white, with one broad crimson border around it. So the four looms were set up, after the fashion of their country, in the room where they lodged, and a mass of wool ready for weaving was brought to them—some of deep crimson and the rest as white as milk.

That evening, the four sat in consultation on their mat under the arcade of their room, but the faces of three looked dark and displeased in the moonlight. The eldest of them, whose name was El Khrati (he who is out of the road), said to the others, "O my brothers, it is well that we should weave new robes in which to appear before the king and to own to him our submission, but it beseemeth us to make them after the

fashion of our own country. In our country, as ye know, we never wear crimson of this colour—it is outside our way. Let us dye this white wool to the colours that are usual among us; then we shall be as ourselves, and not like strangers, when we go to appear before him. As for the crimson, we will leave it out and lay it aside; we do not need it." Two of the other men agreed with his speech, and they took the crimson wool and hid it in a chest that stood in a corner of the room; only the youngest, whose name was Er-Rashid (he who is rightly directed) did not help them, but was silent and remained pondering in his heart.

Now, the next morning the men rose early and began dividing the white wool into five heaps, according to the five colours that they proposed to dye it, that is to say, lemon and orange and green and blue and deep purple. But Er-Rashid's face was pale, and withal he came forward with a strong heart and said: "Give me first my part of the white wool; I will not have it dyed; I am going to weave my robe as the king commanded me." Then he went to the chest, and took with reverent hand his portion of the crimson wool from its hiding place.

El Khrati and the two others were exceedingly angry, and cursed him for a foreigner and a renegade, but they could not force him to yield his portion, so they carried their own white wool to the dyers' and brought it back in two days' time, tinted to the colours of the Arch of the Prophet, save only the crimson, and set it up on their looms. In the meantime, Er-Rashid had woven the deep crimson border and was working at the pure white texture that followed. He bore in patience, day by day, their sneers and provocations and contempt, which only increased upon him as time went on. In some strange way, their hatred did not seem to touch him now, for as he wove his robe his heart was filled with love to the prince who had pleaded for him in his hour of death, and this love overflowed in its turn to those who were hating him, so that he answered their scoffs with silence or with gentle words.

In due time came the day when the four were summoned to appear before the king. The three elder men walked proudly through the streets, in their jelâbs of many colours, sure at heart that the king would be pleased that they had come to make their submission and would notice the pains and skill they had displayed in the weaving of their garments. But the face of Er-Rashid bore the look of one who sees things that are hidden from his brethren—and in truth with the eyes of his heart he saw nothing but the distant battlefield where the prince lay dying, pleading for him and for his people. This seemed to him more present than ever, now that he wore his robe that spoke of the precious blood that had been shed.

As the four stood side by side in front of the crowd that filled the audience chamber, a curtain was lifted and the king came in. He looked at the four with a look that seemed to read their hearts, and he asked them, "Tell me, O my people, what is in your minds as to this matter of the surrender of yourselves, for which you have come from afar?"

So El Khrati answered and said, "O king, we have no king but thee, and thy kingdom alone shall remain. We are in the way of those who may have been rightly directed and we have woven ourselves robes of fair colours wherein to appear before thee; therefore do we account ourselves to be submitted unto thee."

But the king answered, "Of a truth, if ye and the house of your fathers had kept in the past all the laws of the kingdom, then might this submission have sufficed. But have ye forgotten that ye have sinned grievously? I hear nothing in your words that makes mention of the past."

Then El Khrati answered and said, "Of a truth we know that we have sinned; but thou art the merciful and compassionate one, and to thee do we come for help."

Then said the king, "My mercy and my compassion have chosen unto themselves a way in which the remembrance of your sin can be blotted out. It is through the blood of my son, shed for your land. That blood cries to my heart for mercy and not for vengeance. You may not understand how this can be, but I will tell you that the only way that you can come boldly thus into my presence is the way that he opened for you in his dying. Had you of a truth submitted unto me, you would of necessity have appeared before me in the manner that I commanded, and would have woven to yourselves the robes of crimson and white wherein to draw near. Where is then the submission of which ye speak? I see neither the crimson nor the white save in the raiment of one of you"—and the king looked with love and tenderness at Er-Rashid and said to him, "Speak, O my son."

And Er-Rashid answered, "O my lord the king, I have nought to say; I am unworthy to come before thee. Look not on me—look on this crimson that I bring as my plea, and in thy great pity count my guilty past as snowy whiteness for the sake of thy son's blood, and send me back to my land to tell my brethren of the mercy thou hast shown us through him."

Then the king answered, "Be it unto thee even as thou wilt. Thou hast brought me the plea that is above every plea. Go back, with my authority, to all who will submit at heart and will take my way of mercy even as thou hast done." Then and there, Er-Rashid knelt before the king and his face shone like the sun as he gave up his whole life to this new sacrifice, no matter what it might cost him.

But the other three stood by with looks of gloom and displeasure, and the king turned to them sadly and said, "I have offered you my one way of mercy and I have no other to offer. Ye have added now to your sins this blackest sin of all, that ye have set at nought my son and have trampled in your hearts on the blood that he shed for you. Your beautiful garments can avail you nothing, for there is in them no mention of that blood, and your submission is but in word, while ye refuse the mark of submission that I have appointed. You have failed in my test. You have sent your own punishment before your face, and it awaits you." Then the king signed to his jailer to lead them away into the prison house till the day of judging should come.

O our Muslim brethren, you bear a beautiful name; that is to say, you call yourselves the submitted ones to the most High God. But we would ask you, does your submission resemble that of El Khrati or that of Er-Rashid? That is to say, do ye submit yourselves on your own terms to God, or on the terms that He has made?

Now, the terms on which you make your submission to God seem to us to resemble those of El Khrati, for you come to God Most High with the robes that you have woven. The five colours of the robes, so to speak, are the good works of Prayer, and Fasting, and Alms, and Pilgrimage, and the Witness. These robes are, so to speak,

the fashion of your people, and that to which you are accustomed. In all these good deeds with which you account to draw near to God and make your submission to Him, there is no mention of the sins that you have sinned, nor of any need of an atonement and reconciliation with God, the Most High King.

But God, throughout the history of the world, has told us that where there has been sin there is no way of access to Him but through the way of atonement, that is, the death of an innocent one being accounted as the death of the guilty. Thus, when our first parents, Adam and Eve, sinned, God took the skins of slain animals and clothed them, teaching them that their sin could only be atoned for by the shedding of blood. When Cain and Abel brought their sacrifices to God, the one that was accepted was the firstling of the flock, whose blood was shed. When the flood in judgment was sent upon the earth, God was not satisfied till Noah on coming out of the ark offered up a sacrifice. When Israel was to come out of Egypt, it was arranged that every household was to kill a lamb, for God had said, "When I see the blood, I will pass over you." Judgment was prevented and they were delivered only by the shed blood. When they were wandering in the wilderness, the Tabernacle was erected for their worship of God, and there was no possible way of approach to Him but by the shedding of blood, for, in the Tourat, God had spoken by Moses and said these words, "It is the blood that maketh atonement for the soul," and therefore was a daily sacrifice offered.

All this was to point forward to the time when our Lord the Christ should come from heaven, the descended One, who laid down His life for us and poured out His Blood for us, as it is told in the Holy Gospel. His beautiful, spotless, unblameable life could not and did not accomplish atonement. No, indeed! He must die, and He did die—"the Lamb of God, that taketh away the sins of the world." Thus He fulfilled all sacrifices, by this one last and eternal sacrifice, and made the way of reconciliation between God and man, and He has risen from the dead and stands at God's right hand to plead for those who come to God by Him.

But the House of Islam, even as Modernism and every other man-made religious "ism," resembles El Khrati and the friends who held with him. They leave out all mention of this Blood of Christ's Sacrifice, and will have none of it, and hide from sight the record of His death and deny it. Woe unto them in the day when they shall find that this atonement of His death is their only plea before God, and they have rejected it, and that, while in name they have been submitted ones, in truth they have been rebels before Him, for they have refused His terms of mercy through our Lord the Christ.

Therefore, we pray you, O our brethren, to open your eyes and see whither this rejection of the atonement of Christ is leading you, and take the path of Er-Rashid and dare to separate yourselves from the rejecters and follow the way of access that God has appointed you. That is to say, abandon the plea of your good works and open your hearts to Christ the Mediator, and trust in the Blood that He has shed for you in His death, that it may be your plea for forgiveness and your means of reconciliation to God, and come to Him as Er-Rashid came to the king, asking Him to look on the Blood that was shed for you, and to count your guilty past as whiteness for the sake of Christ the Lord. So will you find a wellspring of purity and love spring up within your hearts,

and all your longing will be to go back to your friends and tell them of the love and pity that redeemed you, and bring them with you in the last great day as those who submit themselves, not in name but in truth.

Hear now God's words concerning Jesus Christ our Lord:

"*He hath made peace by the blood of His Cross.*"

"*In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.*"

"*Without shedding of blood there is no remission,*" for "*it is the blood that maketh atonement for the soul.*"

"*The blood of Jesus Christ His son cleanseth us from all sin.*"

May God bless you, O our brothers, and open your eyes that ye may see, before His day of grace comes to its waning.

"His cross, His blood, His righteousness,
My hope, my only plea.
My sins deserve eternal death,
But Jesus died for me."

Experience

By Pastor Herbert Hogg

EXPERIENCE in the things of God has its beginning, its proof, its value, and its climax. Experience is Christian life lived out in its unfolding development and progress.

1. It has its *beginning*. We start in conscious need and we consciously receive a Saviour. This results in the new birth, without which we cannot see nor enter into the kingdom of God. A new life or nature is imparted, and in this the Holy Spirit pervades with divine possession, power, and possibility (II Cor. 5:17).

2. Growth and knowledge follow. Amid the changing vicissitudes of life, the reality of true Christian experience is comprehended and known. Experience in Romans 5:4 means *proof*. Our Lord intends that the proof of our knowing Him is to be shown forth in the hard, difficult things of life. Experience will bring its testings. These bring, also, as a sequence, to them that are exercised thereby, "the peaceable fruit of righteousness" (Heb. 12:11). They bring the mellowing and sanctifying experience, or proof, where the pure gold of true experience shines forth, while the dross is taken away.

3. Consider the *value* of experience. I John 1:1-3 speaks of testimony coming out of experience. Lip and life are to correspond; consistency is to be seen. In joy our testimony is to be given; full of joy and in the strength of joy are we to tell others.

4. Our experience is to be *climaxed*. It is to end in the Father's House, in the presence of the Lamb and of fellow-redeemed ones. Faith becomes sight, and we enter into fulness of joy and worship and service.

Let us have such an experience, in its Scriptural inception, its abiding reality, its witnessing value, and its blessed hope.

IN ANSWER TO ALBANIA'S BECKONING HAND

ON Saturday, October 31st, Rev. and Mrs. Arthur W. Konrad sailed from New York as new missionaries to Albania. On Sunday, November 1st, they were joined at Boston by Rev. and Mrs. Edwin E. Jacques and their son, Eddie. Mr. and Mrs. Konrad were married at Goldfield, Iowa, at the home of the bride, on October 10, 1936. In the October issue of the "Harvest Field" we gave the article, "Back to Moslem Albania," by Mr. Jacques. Now we give the following farewell from Mr. and Mrs. Konrad:

"THRUST FORTH LABORERS"

By Arthur and Jean Konrad

Mr. and Mrs. Arthur Konrad

So often we have prayed thus, little realizing how quickly the Lord would thrust us forth in answer to our prayer. When we wrote our brief testimonies for the June issue of "The European Harvest Field" we included mention of I Thess. 5:24: "Faithful is He that calleth you, who also will do it," knowing that He had called us and believing He would supply the immediate needs of our outgoing. In our experiences since then we have been proving God, and have found Him abundantly able!

We're writing this on the morning of our departure from New York City. Our hearts are full of thanksgiving for all He has done for us. Both equipment and passage have been supplied, the Lord thus adding His seal to our call.

Once more we are claiming the promise of I Thess. 5:24 by faith, this time for all that will be required of us as we enter our new field of service (Albania). Language study, establishment in new and strange surroundings, our support while on the field, patience in witnessing—all these problems loom up before us. Yet we know that He has called us and we are trusting Him for the next step.

May God bless and repay you who have interceded for us and sacrificed for us (and we know He will)! The work has but begun. "Pray without ceasing."

We quote the contents of a postal just received from Mr. and Mrs. Jacques:

"This is Saturday the thirty-first. Arthur and Jean are probably even now down at the pier. How we do praise God for this calling—and the fulfilment of it! Tomorrow we shall see them once more and go to the land which God has laid upon our hearts. Your prayers follow us, we know. Now—only to be mightily used of Him! Every smallest detail of our going has been 'working together.' What a Father is ours!"

Why Poland?

By Rev. F. A. McGaw (Warsaw, Poland)

It is amazing, as I stand gazing
At that miracle of grace, the Cross,
That, marked by sin as I have been,
Found Christ, and count all else but dross.

Another wonder—on this I ponder—
That He called me by His grace;
That such a creature should be made a preacher
And go from place to place;

And when I'm old, and oft have told
The Story o'er and o'er,
That He'd tell me to cross the sea
And land on Poland's shore.

But then He knew I loved the Jew,
And sent me over the deep
That I might know what they undergo,
And weep with those who weep.

And now I pray, from day to day,
For Israel, whom I love;
O Lord, look down on Warsaw town!
Send revival from above!

And you, dear friend, at the other end,
Pray hard if God shall choose
A mighty shower of "revival power"
Be poured on these sad-hearted Jews.

"Brethren, my heart's desire and prayer to God for ISRAEL is, that they might be saved" (Rom. 10:1).

What makes you fearful? "Because I am so weak, so helpless." But if you trusted in Christ, you would feel strong. Your real unhappiness is because you cannot find anything in yourself you dare trust to, and yet will not trust in God and His Word.

—*Brownlow North.*

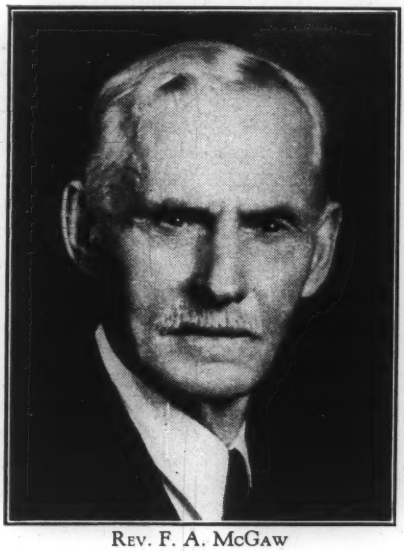
People say, "Lord, increase our faith." Did not the Lord rebuke His disciples for that prayer? He said, "You do not want a great faith, but faith in a great God. If your faith were as small as a grain of mustard seed, it would suffice to remove this mountain."—*Hudson Taylor.*

"What Seest Thou?"

By Rev. F. A. McGaw (Warsaw, Poland)

THE angel came to Zechariah and wakened him out of sleep and asked him this question: "What seest thou?" Then the prophet records those wonderful words found in the fourth chapter of his prophecy.

Personally, I have never had a great many "visions of God," as Ezekiel calls them, but since I came to Poland I have seen some things of a very real character. It is one thing to sit in our clean, comfortable homes and read, in our missionary magazines, descriptions of mission work in the various fields of the world, but sometimes I have thought that perhaps the writers feared to tell the worst, lest their readers be discouraged. Indeed, a lady said to me with regard to some information about Africa: "I don't want to read about those things. I cannot do anything about it, and why should I trouble myself?" Then, the pictures we see may be faithful, as far as the camera goes, but seeing with one's own eyes, smelling with one's own nose, and stepping on dirty floors with one's own feet all tend to make the picture very real.



Rev. F. A. McGaw

"What seest thou?" Let me try to tell you a little of what I have seen today. We rode a good many blocks on the street car (tram, they call it). Then we walked a few blocks to some "barracks," as they call them. Passing several of these, we came to one that is inhabited by Jewish families. The one we visited is a low wooden building, I should say over 100 feet long and about 25 feet wide. We came to the open door at the end of the building, where there were four or five boys unmistakably Jewish. Miss Christoffersen knew them and they knew her and exchanged greetings. I just smiled—I think you can smile in any language!

There was a narrow hall running the whole length of the building, and on each side were doors about 12 feet apart. We entered one of the rooms about 12 feet square—the twenty or more rooms all seemed to be the same size. There was an old woman of about sixty, and two young girls, perhaps fourteen and seventeen. There were also two or three children and a middle-aged woman. There were two beds, a table, and a stove in this room. I looked for a chair, but finally sat on the edge of the bed. There were all kinds of garments and kitchen utensils, and a great many other things, hanging on cords or nails. The stove, or oven (only there is no place to bake in it), is built of brick, with a small opening in which to place the fuel, and another smaller one for the removal of the ashes. The stove is covered with iron, with two holes, over which the cooking is done, and two lids. Everywhere dirt, dirt! I had traveled and preached for four years in the mountains of North Carolina and thought I had seen dirt and overcrowded conditions, but I never saw there such a condition as I saw today! "What seest thou?" I cannot tell it.

Miss Christoffersen talked with them and I, too, said a few words, which she interpreted. The young girls asked her if she could not teach them to read and write. Then she prayed, and the middle-aged woman wept like a child. I believe six or seven of them live in that one room. We looked in maybe a dozen or more doors and the rooms presented about the same appearance. One woman said that

her husband had deserted her and she has twelve children.

As the people became aware of Miss Christoffersen's presence, the narrow hall became crowded and they came around her and showed great love for her. I recognized one boy who had been out at Radosc in August. He was one of those whom I called "The Twelve Apostles." Out at Radosc one night about 9.30, Miss Christoffersen took a light and showed me a very sweet picture. It was a large room containing six single beds. But in each bed were two boys, sound asleep after a day of play in beautiful Radosc. This afternoon, in the "barracks," we again saw one of the twelve.

After we had walked out, Miss Christoffersen planned to give them a little treat at a nearby store and, by actual count, there were thirty children of ages ranging, I would say, from two to twelve, besides two or three older ones.

A few days ago, we visited in another section. We went into a court and saw a light in a cellar window. Miss Christoffersen tapped on the window and a man came to the steps leading down to the living room. There he stood, with a piece of burning paper in his hand, to show us the way! This room, I believe, was not over ten feet wide. I sat on a bench, and opposite me, on the one bed which was made up, sat a young man. We faced each other, only a very few feet apart. A man who seemed to be husband and father in the home was pressing a pair of trousers. He said he got very little work to do. There was a sticky, red-headed woman—the wife and mother, I understood. There were three young men, fairly well dressed, who seemed to be in the twenties. In one corner of the room were what seemed to me to be canvas cots. Seven of them sleep in that small room I spoke briefly about my belief that Jesus is the Messiah and how I love Him. The young men looked downcast and said: "What has a Jew to look forward to? Nothing to do and no future." Miss Christoffersen prayed and this mother prayed—an earnest prayer, if I understand the spirit of it!

In another room in this basement, four or five of the children sang, "Hold the Fort" and "I am coming, Lord, coming now to Thee; wash me in the precious Blood that flowed on Calvary." This afternoon, too, the children sang two songs, and one sweet little girl of about four repeated the 23rd Psalm!

Dear reader, I am seventy-nine. I could be tonight in my daughter's home in New York, but the Lord Jesus called me to Poland. Will you make some sacrifice and pray for the 10,000,000 Jews in Europe—4,000,000 in Poland, and about 400,000 in Warsaw? Will you pray till it makes your heart ache and your eyes wet with tears? "Must Jesus bear the Cross alone, and all the world go free?" Miss Mott bore the cross until she poured out her life blood; Miss Rhode gave of her prayers and tears until her strength failed; Miss Christoffersen, in splendid heroism, is wearing away her life. Dear reader, will you not give time and strength to this intercessory labor for the Jews and for the workers in the field?

A CALL TO PRAYER

By A Przeorski

(Poland)

I AM returning signed vouchers for sums received, with my hearty thanks to you and the kind donors.

In the summer time I tried to do some visiting, but the unusual heat was a hindrance in the holding of meetings. We are now making preparations for the winter's work and expect God's blessing.

For a long time I have had upon my heart a radio work in Warsaw. Up to this time, the radio has not been accessible for Christ's Good News, being used only by the Roman Catholic church. Only once, on Good Friday, were we able to hear a religious concert given by the Lutheran Protestant church. Won't you pray that the Lord will use His power to open the radio for His Word? How our hearts are saddened by the thought that millions, in return for their money, are receiving food which does not help in preparing them for eternity! I am conscious of the fact that the task is not an easy one. It is one thing to gain access to a microphone, and another thing to find God's man, who will know what to say, in the power of the Holy Spirit.

"Let us press forward to know Christ for ourselves, as the home of all wanderings, the rest of all anxieties, the satisfaction of all wants, the object, divine at once and human, of all conscious and unconscious longings."

Our Radosc Ministry

By Tordis Christoffersen (Warsaw, Poland)

"BECAUSE Thou hast been my help, therefore in the shadow of Thy wings will I rejoice" (Psa. 63: 7).

As you have already heard something about our summer's work through our dear Brother McGaw, who came as a God-sent blessing and help to us in the middle of the summer, I shall only add some few items for praise and prayer.

We began early, and under difficult circumstances, this year. The problem of the increasing hatred of the Jews made us wonder how it would be to bring out so many children, how it would be to walk with them to the station, and then in the train. We instructed them to be very quiet—there was no singing—and as the children are well aware of the situation, they did their best and God wondrously protected us by the way and also in the home.

Our first group consisted of six men, who came out for their week's holiday. These men, who have been coming regularly to our meetings and Bible classes at Ogrodowa, enjoyed the privilege of the fresh air, the garden and the woods, and also the hours with the Word of God. One of the last days, as I spoke to them about confessing the Lord Jesus Christ before men, one of them rose to his feet and prayed earnestly that from henceforth he might have grace to do so. The following morning he came, asking me what he could do. He said: "Now the Polish people hate and persecute me; if I go home and confess the Lord, all Jewry will turn against me. I will have to stand on the street with my family of small children. What would you do?"

Dear praying friends, here lies the greatest problem which we are facing with our Jewish believers. I have never understood quite so fully as now our Lord's words spoken to the Jews of His day: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14: 26, 27, 33).

I have seen quite a few come into the full realization of Christ as Saviour and truly enjoy the Word of God and prayer, but the desperate circumstances and fear of the Jews keep them from confessing Him as Lord—and before this step is taken, they cannot be true disciples (learners). It is very sad and serious and heart-breaking to witness. They continue to come, but do not grow in grace and have no real testimony for our Lord. Here, I believe, lies our deepest responsibility toward God and the Jews, to travail in prayer until their lives are in such touch with Him that He constrains and enables them to take such steps of faith as following Him at any cost. We are calling upon you to help in this intercessory prayer. Is not this the fellowship of the sufferings of Him who wept over Jerusalem, who would have gathered the lost sheep of the house of Israel, but they would not?

God manifested His love and care in giving us good helpers. The daughter of my pastor came out to play with the children. She was a lovely young woman—grace was in all her steps. Watching her among the little ones often brought to my mind God's Word: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4: 6). She will be teaching a class this winter. Please pray especially for her weak eyes. The doctor is afraid she will lose her sight.

What a comfort the deaconess was! She was so capable, and her purity and sound judgment were most appreciated. The grace given to her always to stand for the right, meant much to the whole work.

We kept a family of 45 to 50 all through the summer, and had the privilege of giving the gospel to many who had never heard it before. There is always something wonderful in having so many little children around you, entrusted to you to teach all the glad songs and then to plant the seed of His living, eternal Word into their hearts and minds. Oh, the wonder of a child's mind! It may forget soon, and still remember for life. In hours that are still darker than these, God can bring to their remembrance the Word implanted in childhood.

Do follow these children with your prayers. Each one of them is like a story without an end.

If you could enter into the problems and sorrows of 500 destitute children, you might understand our burden. It is often overwhelming. At the end of summer, I was worn out with care and strain and had to take a rest. I went to Danzig, and this change did me much good. An atmosphere of the strongest nationalism prevails there. I was taken by some friends to visit a Christian hospital. Entering the children's ward, we saw hundreds of hands lifted, as with one accord sounded forth: "Heil Hitler!" This speaks for all the rest in this regard. God gave us some beautiful late summer days, and there, near the blue waters and the wooded hills, having the best of care, I rested in spirit, soul and body and God fulfilled His promise of exchanging strength for patient waiting upon Him.

Coming home to Warsaw, God has answered our prayers for a new mission house, located in one of the finest streets in Warsaw, just outside a section of Jews who have not yet been reached. We are painting, preparing, and praying, with deep gratitude to God for giving us this place, in spite of all difficulties. There will be a new story to tell about it in the next issue. In the meantime, and all the while, we will stand together in prayer and praise.

OUR OPPORTUNITY

By Charles Lukesh

(Czechoslovakia)

THANK you for your gift for the tract work. May the Lord move others to help us, also, in this work, for there is an increasing number of requests coming in and our stock is practically gone, so that in the Czech language we have but a few each of the last five numbers—and that only because we had more printed, otherwise there would be absolutely none. Instead of curtailing, we are obliged to increase the issues—but how will this be possible unless somebody helps us? We have requests, repeatedly, for some of the older numbers, and some would be well worth reprinting, but how are we to finance it?

It is interesting to read the various communications and to learn how the people have come in contact with our tracts. One person wrote to us lately and told us how he had seen some tracts that were four years old. Another found one by the roadside and rejoiced in the clear stand we take with regard to the truth. He had been drawn into the mire of Sabbatism, but saw the true light and now asks for literature to help others who are in darkness.

There is a stack of letters and cards on hand, from which it is difficult to choose some to share with our friends at home. One writer asks for a regular grant of tracts and, if possible, a Bible also, as *he has longed for one for a number of years!* Another asks if there is a pocket edition, while still another wants it in parts, so that he may be able to carry it and study it while traveling. A number of people who appreciate the messages have sent the addresses of friends to whom they would like some of the tracts mailed. One asks the price of No. 41, which has been out of print for four years, saying that he would like 2,000 of them, if they are not too expensive. From similar requests, we know that they would just about be able to pay the postage, but if they are willing to use them prayerfully, we would gladly supply them if we had them. Several send postage, asking for an "abundant supply," but how are we to send them when our stock is depleted?

We have requests from Jugoslavia and Roumania for a larger supply, as well as from persons in different walks of life in this country. We are thankful for them all, for it proves that our labor is not in vain, and we trust the Lord will raise up such as will help us to supply these requests while there is opportunity for free distribution, which may be cut off any day.

PREACHING AS WE WALK

Every life is a preaching life. What gospel are you preaching by your life, by your walk? Are you walking in love? Is that your manner and habit? Walking by faith? Is that the standard of your conduct? Walking as children of the light? Does your life illumine as you pass by? Do people feel the better because they have seen you as they went to business in the morning? Does seeing you lift all their thoughts on to a loftier plane, and make the day a cleaner day? You preached as you walked.—*Rev. John Macbeath.*

"A careless reader of the Scriptures never made a close walker with God."

HARD AT WORK

By John Gordiuk

(Poland)

THE Lord is keeping us and blessing the work on His field. Autumn is the most suitable time for conferences here. I have attended three different conferences in addition to our own, which convened in Mlynow September 23rd and 24th. The Lord blessed us abundantly. Although they were not "holy days," our hall was more than filled. Among our many guests were Prof. Marzinkovski and his wife. The motto of our conference was, "All Things for the Lord." I am sending you a photo of a part of our conference. The picture was taken right beside our hall, and shows, in the front row, Mrs. Marzinkovski, my wife and daughter, and myself.

At that time we also had a baptismal service, when four souls followed the Lord in baptism, my brother being one of them. Although we had made no public announcement, there were many people present.

On October 11th, we prepared to visit a village about 14 kilometers away. There is only one believer there, and we wanted to hold an evangelistic meeting in that new place. The first snow of the season came early that morning. As it melted, it spoiled the road completely, making very much mud, so we walked to that place by different paths through the meadows. In one place, we found water seven inches deep. Providentially, four of us were wearing boots, while the other four wore shoes, so the four that had boots carried the others on their backs through the water. Although the village visited is very much under communistic influence, many souls came to hear the Word of Salvation.

God willing, I hope to visit Prof. Marzinkovski in his home the latter part of this month, also visiting the assemblies there.

I greet you all in the Name of our beloved Lord and Saviour. May He bless all your work, for His glory! I ask you all to remember us in your prayers.

Faith is the power by which we grasp the future and the unseen, the infinite and the eternal: in its application it is a means of knowledge, a source of power, and a principle of action.

—*Dr. W. Graham Scroggie.*

"We are reading five or six Christian magazines, but The European Harvest Field is one of our best ones. May God bless you and all the workers on the field, is our prayer."

Conference at Gospel Hall in Mlynow

"Light Unto My Path"

OUR missionary, Alexander Dobrinin, has for several years been editing a 60-page pamphlet annually, entitled "A Light unto My Path." This contains comments on the Sunday-school lessons, for Russian-speaking people, and it has been received with enthusiasm by a number of Russian churches in the United States and Canada, as well as by hundreds of individuals in many different countries of the world. In order that our readers may have some idea of the nature of this pamphlet, we are inserting the translation of the comments on a few of these lessons.

November 29, 1936 Philemon 4-20

CHRISTIAN BROTHERHOOD

The spirituality of Philemon was remarkable because his faith was immediately followed by love. There are many Christians without a bit of love, though they are strong believers. Philemon loved God and men. It is impossible for a true Christian to love God and to remain hard-hearted toward his neighbors. Paul humbly lowered his apostolic power. He did not give orders, but merely requested. Onesimus was a fugitive slave who had been converted to Christ in Rome through the apostle Paul. Now the apostle asks Philemon to restore Onesimus as a brother in the faith and to forgive him his former trespasses. It would have been easier for Paul if he had kept Onesimus as a servant—this would have helped him physically—but he was very anxious to establish Christian relationship between Philemon the lord and Onesimus the slave. For the sake of equality, Philemon could not turn into a slave, nor could Onesimus at once become a lord, though he was a born-again Christian. There was no outward change in the social position of these two Christians; from the really spiritual point of view, it is not important at all for the state of souls before God. The balancing of the souls of Philemon and Onesimus before God had taken place. Their spiritual equality in God's sight was not affected by the remaining differences in their positions. Political equality may be achieved, but it does not mean anything for the spiritual being.

REALIZE IN DAILY LIFE

Seek love for God and for man; otherwise your faith will be sadly fruitless and dead. Treat gently the people who are standing below you. In Christian organizations, do not use forms of command as practiced by ambitious ones who force the conscience of believers and who create the split of parties. Lifelong slaves of the world, slaves of the sinful flesh and your bad nature, come to God in repentance and faith in the mighty, gracious power of God, which is able to direct you from evil to good! In the Name of Jesus Christ, forgive and mercifully receive your debtors.

* * *

December 13, 1936 Revelation 1: 4-18

JOHN'S VISION ON PATMOS

Christ gives grace and peace to His people. Christ is the True Witness; He came to proclaim the truth. There is no more certain thing in this world than the holy gospel. The kingdom of Christ is unfailing. The kings of the earth are in His hands. In His love, He cleanses repenting people with His atoning Blood. The Saviour restored to man royal dignity and priesthood as it was in the beginning of the world, before the sinful fall of man. All people shall see the coming Christ. "Every eye shall see Him." People shall wail before Him because they shall then understand the awfulness of their sin in denying Christ. Christ is Alpha and Omega. All light comes out from Him. Persecuted John saw and related the glorious vision. God used the persecution of John for a revelation to the church, of His glory. It was commanded that the revelation should be written down. Through the Apostle John and the seven churches, all the churches of all the ages are enlightened. John saw the heavenly image of Christ. Whiteness is a symbol of the holiest purity. His eyes were as a flame of fire. The Saviour is all-seeing and all-embracing. If we are close to the Son of God, through faith and prayer, we shall see with His eyes more of the heavenly mystery. His divine feet trample every human uncleanness. The voice of Christ drowned out the noise of human multitudes. Christianity shall dominate over all ungodli-

ness. The Word of Christ, as a sword, shall separate holiness from sin.

REALIZE IN DAILY LIFE

Do not doubt in the most sure testimony of the gospel. Accept from Christ, in submissive faith, the grace of the restoration of your immortal soul. Men, turn yourselves to the Saviour, Jesus Christ, right now, in order not to wail before Him afterwards, when you shall see Him regardless of your negative choice. Believers, do not be afraid of the trials, because in them there may be a great blessing for you, as well as for many others. Souls, come to Christ in the garments of pure sincerity and earnestness. Surrender yourselves to Christ's truth, which for the ungodly is as a devouring fire. Thou who dost worship Christ, do not fear—His mercy is upon thee.

* * *

December 27, 1936 Hebrews 2: 1-4; 11: 32-12:2

THE SPREAD OF THE GOSPE

The church ought not to withdraw from taking some part in the affairs of the world. The sect which selcudes itself is not gospel Christianity, but, acting in the world, the church must preserve spiritual principles. It is up to the Christian to thank God when He brings forth the good in humanity. It is necessary to bear in our prayers all kings, all principalities, all powers. In his earthly citizenship, the Christian must, first of all, be as a standard, exercising dignified humility and steadfastness. It would be a sad thing if a Christian would light-mindedly condemn the whole world to destruction and would heartlessly triumph only in his personal salvation. God wishes to save and enlighten all people; the same love and broad-mindedness must be in the heart of a believer. The human soul has inherited the sin of neglect of God's truth and even of its own salvation. Humanity has lost even the thirst for the inner spiritual life. This gift of God must be kindled in man. Many believers walk in Christ's salvation carelessly, thanklessly, joylessly, and fruitlessly. It is well to find inspiration in the heroic acts of faith described in the Bible. God's heroes were often in solitude, being misunderstood and denied. The faith of righteous men has hope in the rewards of the future. It does not demand present sight, but to maintain faith we need to exert our will, we need pondering and eager feeling. When the faith of Christians is sorely tried, it is a good time to look at the ancient witnesses of faith and, most of all, at the Lord Jesus Christ, who suffered and conquered.

REALIZE IN DAILY LIFE

With God's fear and thanksgiving, accept Christ's salvation. Rejoice reverently in His grace. Do not confuse the pure, blessed, restrained, wise joy of Christian salvation with loose, worldly, fleshly, foolish, excited merriment. Go to sure victory with faith, but do not dare to show dangerous, bold, human foolhardiness. Follow the truth of God, not being puzzled when the crowd leaves you alone —the earthly crowd has no spiritual value. Be patient in expectation. Do not allow your infirmities to remain, when you have an almighty Heavenly Father. Do not permit yourself to be distracted with vain things; learn to concentrate deeply on Christ.

BIBLES NEEDED

By George Nazaruk

(Poland)

I HAVE the money which you sent me and am very thankful for your remembrance of me at any time, but especially in time of illness. I am now well again, praise the Lord, and am trying to do my best in visiting many churches around Ozenin.

I wish you would pray for a Polish colony near Ozenin by the name of Wiltoduwka. I have visited this place many times, giving out some tracts and Testaments. One family is now coming to the meeting regularly and last Sunday they asked me for a Bible, which I gave to them. Not only the older folks are coming, but the children, also. There is more demand for Bibles, but I do not have them. If you have something in your Bible fund, I trust you will send me some money to buy the Word of God for these poor people. They are very poor, as most of them work in the forests. I want you to pray for a sister, Olga, who lives among these people and talks with them daily. May the Lord bless her testimony!

"I will offer to Thee the sacrifice of *thanksgiving*, and will call upon the name of the Lord" (Psa. 116: 17).

GROUP OF BELIEVERS WITH OUR BORDER MISSIONARIES

ENCOURAGING WORD

By IVAN MORIAKOFF
(Esthonia)

IT IS my glad privilege to inform you concerning the blessings of the merciful God, who is honoring our work for Him. Our evangelistic meetings in the different villages round about us are being carried on under very favorable conditions now. Our enemies do not disturb us as much as they did formerly, and the people are attentive to our preaching. The young people are interested in our Christian testimony.

We recently had a real spiritual feast, when our good old Brother Mosherenok came from Reval and baptized twelve new converts here. First, we had three men requesting baptism, and then nine others asked us to baptize them. We do not hurry about baptizing candidates and we advised these nine to wait a little longer and consider more carefully the spiritual step signified by baptism, but they urged us, almost with tears, not to deny them but to baptize them at once. We then decided to admit them to our church through baptism. Among the new converts whom we baptized there were some young people, full of spiritual enthusiasm.

I thank God for your spiritual and financial support of my evangelistic work. It is truly a miracle of God to see groups of our peasants born again, living here among multitudes of peasants who are exceptionally notorious for their disorderly life and drunkenness. They are naturally kind-hearted, but they have been badly affected by sin of every kind, particularly since the World War and the Revolution in Russia. Our new converts are a true Christian light in the midst of these people.

I am sending you a picture of a group of our Russian peasant evangelical believers in Isborsk in Esthonia, two miles from the Russian frontier. Some of our new converts are included in this group. The background looks rather gloomy, but it is interesting to know that our group is standing by the wall of an ancient Russian fortress, Isborsk, ten centuries old, an historical shrine.

"Whosoever abideth in Him sinneth not." Formerly we were in bondage to sin, could not but sin. Now we are set free from sin's dominion, and may and should yield ourselves wholly to Christ, and bring forth fruit to Him alone.

—*Hudson Taylor.*

Signs of Last Days

By Philip Manetz (Carpathian Russia)

"THY testimonies are wonderful; therefore doth my soul keep them" (Psa. 119: 129). As we grow older in grace and experience, the testimony of God's Word becomes daily more precious to our souls. "Thy testimonies also are my delight and my counsellors" (Psa. 119: 24). The Word of God delights our hearts in the things of God and encourages us on our pilgrim journey, causing us to proceed with our business of sowing the gospel seed and assuring us that it will grow and that our labor will not be in vain in the Lord (Isa. 55: 10, 11; I Cor. 15: 58).

The whole of Europe is in a fever of preparedness for another slaughter and destruction of the lives of men. A heavy compulsory tax is being laid upon the people in order to support the large armies, while men everywhere are possessed with a spirit of fear as they talk about the war and wonder what will happen next. How comforting to our souls are the words of Christ: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet . . . For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before" (Matt. 24: 6, 24-25). We are living in the period of God's grace when the words of Christ are being fulfilled in our midst. There are false Christs and prophets arising in our days.

In the district of Kosovo in Poland, there is a false prophet who is supposed to be John the Baptist. He has a "spiritual" wife, who left her husband and children to go with him. She calls herself the "Bride," and her husband "The Voice of One Crying in the Wilderness." Both of these Satanic messengers claim to have direct revelations from God. One day this so-called prophet took his unlawful wife to the woods and gave her seven cuts in the body with a razor. Then, drawing her blood, he mixed it with water and put it into seven different bottles. Comparisons were then made with *The Revelation*, and the blood of the degenerate harlot's body is upposed to be used for the healing of the nations and the cleansing of the church. They claim that, because the church is unclean and unfit to meet the Bridegroom, they have been specially called by God to cleanse the church and prepare the way for the Bridegroom. Many people are being deceived by this blasphemy. Their followers wear long beards, are strict keepers of the Old Testament law, and are abstainers from pork. The original name of the leader of this blasphemous sect was John Murashka.

Another false Christ appeared in the district of Brest. Some time ago a man came in to prayer meeting about 8.00 P. M. and took a seat in the front. While some of the people, during prayer, were confessing their sins and asking God for forgiveness, this Christ (falsely so-called) boldly declared, "I will not forgive." As the people continued to pray, he continued to interrupt audibly with the words, "I will not forgive." When the meeting was over and he was asked the question, "Who are you?" he boldly declared, "I am Christ, and I have come to take account of you." Of course, he was politely put out on the street and that was the last that was heard of him.

In the district of Bielsk, another false prophet arose who called himself "Prophet Elijah." His followers declared that whosoever would sell all that he had and bring the proceeds to the Prophet Elijah would be saved; all who refused to do so would be damned. Many people were deceived. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (I John 2: 18).

These occurrences are becoming so common that the people here do not pay much attention to them. It is only those who walk in the Spirit and are led by the Spirit who are able to discern the wiles of the devil and understand the times. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Dan. 12: 10).

God the Father is dishonored and blasphemed

by wicked and foolish men daily; God the Son is rejected and disregarded by men; God the Holy Spirit is grieved by those in the church who profess His Name; the Word of God is no longer believed, but is counted as a myth. "It is time for Thee, Lord, to work: for they have made void Thy law" (Psa. 119: 126). We feel like crying with the Psalmist: "O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew Thyself . . . Lord, how long shall the wicked, how long shall the wicked triumph?" (Psa. 94: 1-4). See Hebrews 10: 26-31.

Let us, therefore, take earnest heed to the warnings of Christ. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24: 32, 33). "Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh" (Matt. 24: 44). "And what I say unto you I say unto all, Watch" (Mark 13: 37).

The whole universe groaneth and travaileth in pain, waiting for deliverance; the whole body of Christ is earnestly praying for revival. Will God answer the prayers of His people? Most assuredly. "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you He will avenge them speedily" (Luke 18: 7, 8). "O Lord, I beseech Thee, send now prosperity" (Psa. 118: 25). "Wilt Thou not revive us again: that Thy people may rejoice in Thee? Shew us Thy mercy, O Lord, and grant us Thy salvation" (Psa. 85: 6, 7).

"Remember, Lord, the ancient days;
Renew Thy work, Thy grace restore;
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour."

AMONG RUSSIAN REFUGEES

By S. P. Badantseff

(Manchuria)

IT IS my greatest joy to be a vessel in the house of the Lord and to give out the Glad Tidings. We are having some difficulties with regard to premises for our congregation. We were compelled recently to take another house, where we began holding services September 16th. This unexpected change made it impossible for us to realize our plan of opening a branch of our church in another section of the city where the people have not yet been evangelized. However, we have not given up hope of doing so at some future day. We believe that God will enable us to reach more people with the gospel.

FURTHER OPPORTUNITY

By Rev. P. B. Kennedy

(Albania)

WE ARE glad to have permission to hold services in the villages in this immediate vicinity, and I am preaching twice each Sabbath now—here, and in some village in the afternoon. It would mean much to the Lord's work if this part of our evangelistic service here could be carried on, as well as the selling of the Scriptures, which we are doing each market day.

Upon the arrival of Mr. Jacques and Mr. Konrad, Mrs. Kennedy and I will consider ourselves retired and will move up here on the hill, from which place I am writing this letter. As we linger on, we will hold ourselves open to any service the Holy Spirit may indicate, as they meet in prayerful conference. We are very much encouraged in the prospect of the coming of our four young missionaries, and I feel hopeful that God is going to hear our united prayers and richly bless this work.

LIKE NICODEMUS

By Dr. James Ewke

(Czechoslovakia)

AT PRESENT I am very busy preparing themes and lectures for the forthcoming winter. Am calling on my numerous acquaintances and friends among the immigrants. They visit me also in my room at home in the evening, where our conversations about God and salvation through Jesus Christ often last far into the night. I hope to send you a special report soon concerning my present work.

When we pray for the salvation of the world it is implied that we put our strength into the cleansing and sweetening of our own little corner of the world. There is no true prayer without a full consecration.—*J. H. Jowett.*

AMONG THE CHILDREN

By Eugene Nagy
(Hungary)

WORDS can never fully describe the hardship the missionary encounters in his work for Christ. It is one thing to read Paul's own account of his sufferings, but it is quite another thing to taste them. Presenting the living Christ to a group of morally low gypsies or to children of atheist parents is by no means an easy task. However, Christ marches on victorious and I am making headway, in His strength. Seeing even the first healthy fruits of my labor among these people is a blessed reward for all the struggles and difficulties that I have experienced among them. The gypsies, as well as the children, are now pleading for me to come to them and hold meetings regularly. This I will do, immediately upon receipt of my police permit for such meetings. The meetings on the market square, with tract distribution, go on with blessed results

A conference and prayer meeting of church people is to be held at my home soon. My purpose in calling this meeting is to submit a program for widespread revival services. Indeed, dear friends, a vital and much closer union with Christ on the part of church people can alone save the world from disaster! We see the horrible state Russia is in, and now the fearful things taking place in Spain! God's children must take warning and heed the admonitions of the Saviour of the world.

I am sending you a picture of a few of the many children living in the old barracks. The parents of these children are so poor that they are housed here, rent free. We hold a gospel and song service there, the children singing the translations of American gospel songs. Please pray for me and my work.

Spiritual Nourishment

It has been said: "Meditation is to reading and study what digestion and assimilation are to the eating of our daily food." There will be no real nourishment to the animal frame unless the eaten food be digested and assimilated.

Neither will there be any real sustenance or growth in the spiritual life unless the Word of God be meditated upon, and, so to speak, incorporated into our very being; that is to say, He who is the true Word, the Lord Jesus Christ, must be fed upon in the Scriptures.—*Rev. James Sprunt.*

Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else (Isa. 45: 22).

Children From the Barracks

A CRYING NEED FOR PRAYER

Plock, Sept. 16, 1936.

VERY DEAR MR. HOGG:

It is only a few days ago that we dispatched a letter to you, but it seems necessary that I write to you again even at this early date and trouble you some.

Perhaps you have been able to keep track of the various Eastern European situations through the medium of the news and the various missionary letters coming in, so that I need not go into any lengthy explanation. More than a year ago, Germany saw the need of closing its border to the exporting of legal tender of any kind. Not long after, other countries followed. Now, you know that there are about two to three hundred preachers and missionaries in Poland who were more or less helped by various missions. Some were, perhaps the most of them, formerly supported by the U. S. A. and England. Then the missionaries, many of them, had to be dropped, and support dropped to less than one-fourth. Germany and Switzerland, both countries with a large evangelical constituency, sprang in and took up perhaps sixty to one hundred of these brethren and, in addition to the income of the local churches, helped to keep them afloat. When Germany closed down, the whole weight rested upon little Switzerland and Holland. Now, for a month or so, Switzerland similar to other countries has stopped all payments for missions, not because gifts were not forthcoming, but because the government saw it needful to check these gifts.

At present, forty to sixty brethren formerly occupied in the field, mostly with families, are practically without any remuneration and any funds. The churches are so pitifully poor, and prospects of getting any work of a secular nature are just simply impossible, humanly speaking. I get letters from brethren with families who have not received or earned anything for three months. Mothers and wives of the missionaries have been here weeping.

Yesterday a married man, a good preacher of the gospel, was here. Instead of money, the last he got from the mission were books to sell for about three dollars. The people are too poor to buy them, so he must give them away or sell them at half price or less.

This is my plea and question to the Fellowship: Would it not be possible to help perhaps ten to twenty of the best of these workers, if it were only with ten or fifteen dollars a month to keep them from the worst calamities?

Anything you can do for the work here will be thankfully appreciated, for the Lord knows how much it is needed. I have only, after much reluctance, written this letter, but felt I must write to you.

Yours, in the interest of the gospel,

FRED STETTLER.

A DIFFICULT MINISTRY

BY C. MARVAKOFF

(Bulgaria)

EVANGELISTIC work among the Pomaks is carried on mostly by means of personal work—talking with them and distributing literature. When we enter a village or a place where several families are living, we usually find a group standing together. We greet them, and then conversation is started. I take a portion of Scripture which is very helpful and practical. If I give them a little book, I speak to them about its contents. Through a friendly talk about the Bible and what is in it, one of the Pomaks asked me for a Bible and promised to read it through and think over what was in it. Later on, I met the same man and of course asked him if he had been reading the Bible. He replied that he was reading it and that he was finding many nice stories in it, which would teach him many things.

There are many men, older and younger, who have a desire to read, and ask me for one of the little books. It is very difficult, however, for those who can read very little—they do not understand much of what they read—but I rejoice and thank my Lord that they want to read. In time they will understand what they are not able to take in now.

Our evangelical work in the early spring was very promising, while the schools were open, but during the summer the teachers and pupils take a vacation. All the grown ups have to go to the fields to work, and if I want to talk with them I have to go to the fields where they are. We must adapt ourselves to their work, so we do not hinder them in any way but visit them out in the fields. They promised to read the Gospels I gave them in the spring, but we can never force anyone. Kindness does its

work, however, and I try to be as kind and friendly as possible.

Humanly speaking, it is very hard to win the Pomaks to the gospel, as they are Mohammedans. Nationally, they are Bulgarians and their language is Bulgarian, but they act like Turks because of their religion. The great problem is that they make no distinction between nation and religion.

The Pomaks hate the Bulgarians, just as the Samaritans hated the Jews in Jesus' time. Our discussions with the Pomaks are often similar to the one our Lord Jesus had with the woman of Samaria at Jacob's well. The Pomak thinks and says, "If I wanted to be a Christian, I would have been a Bulgarian long ago, for the Bulgarian religion is a Christian religion." How often we have to talk about religion and the nations, in order to get an opportunity to show them the difference between the two and to convince them that the people of all nations ought to come to Jesus! We tell them that there are many nations on this earth, but only one God and one Saviour for all sinners, only one Advocate before God for all who have been redeemed. This helps us wonderfully in getting closer to the Pomaks. I have an invitation from a Pomak priest to come and talk with him on the subject of religion in the near future.

We had a so-called "Summer Bible School" in Samakov the first two weeks in August, under the leadership of some evangelical workers. A brother from London preached ten times. Those days in Samakov were a real blessing to us all and a help for the work ahead of us. The summer is now past and the time for intensive evangelical work is at hand. Our prayer is that we may have more strength and power, faith and wisdom, for the work.

GRATITUDE

By D. Andrusiac

(Roumania)

WITH my whole family, I wish to thank you most sincerely for the material help sent to me so regularly, which I have received from the hand of our late Brother Hill and now from Sister Hill. May God reward all who have so kindly contributed to my support!

Recently I visited a village meeting, and great was my joy when I saw that the room was filled

Mr. Andrusiac and Family

with people who had come to hear about Christ. Many of them were strangers and were in the meeting for the first time. I preached from Titus 2: 11-14. As I expounded to them the love of God in the gift of His Son, Jesus Christ our Lord, I could see the joy on the faces of the listeners. At the close of the meeting, several raised their hands for prayer. There are many villages to be visited, some near and some far away. The harvest is indeed ripe, but the workers in this land are few.

As I go on my way here, doing what I can for the Master, I ask that the prayers of my beloved brethren and sisters in America may follow me, so that I may be kept in the path of obedience. Greetings in the Name of the Lord.

"Early will I seek Thee" (Psa. 63: 1). There is no time so profitably spent, as the early hour given to Jesus only. Do we give sufficient attention to this hour? If possible, it should be redeemed; nothing can make up for it. Activity may lead to zeal in service, to the neglect of personal communion, but such neglect will not only lessen the value of the service, but tend to incapacitate us for the highest service.—*Hudson Taylor.*

THE HARVEST IS RIPE

By Emmy H. Steyrer
(Austria)

I AM very glad to be back in Austria, although conditions are anything but pleasant. The poverty is appalling and the spiritual need unspeakable. Christian works are suffering terribly under present conditions in Europe. Our work, for example, has been largely supported by Swiss and German Christians. Now it is forbidden to send any money out of Germany, and Switzerland is not able to do as much as it used to do on account of the general conditions. The "Franc" also has depreciated in value and what we get now does not amount to anything, so that our bank is empty and the missionaries and workers will not get any salary or allowance the first of the month. Some of them have families, while all of them have to pay for their rooms and food. Please pray with us that the Lord may touch the hearts of His stewards everywhere (in America, too) and send quickly all that is needed. We need a larger meeting hall, and several smaller ones for our work with children and young people.

While I was still in America, I had planned to spend very little on myself when I got to Austria, but to save as much as I could in order to be able to help all around with the allowance I receive. Now I have to stretch the money all I can in order to reach from one month to the next. Living is so expensive here—I could live much better and cheaper in America. Material for clothing costs at least three times as much as over there.

It is very cold already and the people do not start the fires in their stoves until November first. I felt cold all summer—we have had only a few hot days since I came—but it is nevertheless very beautiful. I live in one of the suburbs of Vienna and there are woods and hills all around. I have to walk about 25 minutes to get to the nearest street car and it is *very* beautiful in the morning. Everything is green and fresh and the big trees all along the road are very lovely. When I come back at night, the sky is too beautiful for words. It is very dark blue and the stars so bright and clear. Just now we are having full moon and I have to stop every few steps and look up in gratitude and adoration of the great Creator of it all. On the 15th of October I must move to Vienna, and I find it very hard to find a nice room for the price a Christian worker can pay. I have been looking around for many weeks. I am sorry that I could not stay a little longer in the country.

I am working chiefly with the "Volks Mission" under Pastor Monsky. It is the one work in Austria that stands truest to the gospel. There is a large field of labor, and much could be done if we had sufficient funds. Just imagine, there is one evangelical church that has 20,000 members, with *one* pastor, one deaconess, and a church building with room for 200 people! Where are the others? How can they be reached? Most of the other churches have 10,000 members, scattered all over the hills and valleys. How can one pastor reach them or make it possible to bring the gospel to them? It seems so hopeless, but we know "God can!" Therefore, I am so very anxious to make this need known and to get Christians interested everywhere in order to win them as prayer helpers. We surely need prayer!

BLESSED RESULTS

By K. Jaroszuk
(Poland)

WE HELD most blessed meetings in two villages where we had previously had no permission from police to conduct meetings, but we prayed and the Lord opened the doors (Rev. 3: 8). The people listened with great attention to the Word of God, and after the service asked me to come again and preach to them. The gospel literature was eagerly taken and read. To my great regret, I did not have enough to satisfy the demand, and my financial difficulties do not permit my getting a new supply. There are many places where there is great need of the gospel. The people everywhere have a great desire to hear and read the Word of God, but have *no money to buy a Bible.* The people are thirsty for the Word of God (Rom. 10: 17).

In a village ten kilometers away, we held a morning service for children, and later a general meeting. Although this meeting was not large, we had a very blessed time in the Lord. When I left them, all the people present asked me to come and visit them again. Especially interesting to me was the fact that a number of young girls between the ages of seven and ten, asked me to come again and

give them the gospel. I distributed among them small Gospels of Matthew, Mark, Luke and John.

On the seventh of last month, I was in the town of Brest, where we solemnly observed the baptismal ceremony in the River Mukhovets. Twenty-four persons (11 men and 13 women) were brought by baptism into a new covenant with the Lord (Matt. 28: 18-20; Mark 16: 15, 16). The baptismal services were attended by a large crowd. The weather was fine at the beginning, but later on it began to rain. Under pouring rain, we returned to our chapels, singing hymns as we marched along. We then had special services in Russian, Polish, and Ukrainian, and celebrated the Lord's Supper. The newly baptized took part in the Lord's Supper for the first time (I Cor. 11: 23-32). Filled with joy, like the eunuch in the Bible story, we went home (Acts 8: 39).

Half the time of this month, to my great regret, I was obliged to use for myself, being forced to stop my work for the Lord because of lack of means for my living. During the intermissions in my work, however, I was reading the Word of God to my employer and fellow-workmen.

I pray the Lord that He may bless my humble work and cause the seed of the Word of God to grow, and may He supply my needs so that I may give *all* my time to His service! I beg you to help me with your prayers.

WONDERFUL OPPORTUNITIES

By John Kovalchuk
(Carpathian Russia)

THE money you send us, for which we are very thankful, makes it possible for us not only to do the work here in the great district around Bustino but also to make frequent trips and hold meetings in far-away places of this country. There are many such places here, where the people are begging us to come and help them. I am not able to put into words how appalling is the need of workers among these people.

This summer we were very busy making trips on our bicycles and on railroad trains, visiting different places and holding meetings. We are making preparations now to go to hold meetings in different towns in the province around the city of Uzhorod, the capital of Carpathian Russia. For some time, the believers and friends there have been urgently asking us to come and help them, but I have been so busy that I could not go. We thank the Lord that now, since our Brother Manetz has come to join us, we can cover more ground. Please continue to pray with us that the Lord will send more workers to this field, which is so very needy.

Let us also continue to pray that the Lord will make it possible for our young Brother Gonak, whose autobiography was published in the June issue, to help us in our work here. May the Lord open the heart of some good, loving Christian who has means, to help this sincere brother, who longs to work for the Lord in this needy vineyard, bringing these precious souls to our Saviour! We well know that winning souls for eternity is the greatest of all achievements. The Word of God says, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

We had a baptismal service this summer, and ten were added to the church. The Lord richly blessed this service, enabling us to give testimony to many. Brother Manetz wrote you the details about this service, so I need not repeat them. We are preparing for another baptismal service in the near future, in another part of our region.

We also had the great joy this summer of having Rev. Oswald Smith of Toronto, Canada, visit us. We had a great, blessed meeting together. Mr. Smith, who has traveled much and visited many European countries, became very deeply interested in this field. He told us that we have better liberty here to preach the gospel than in any other European country at the present time. He said this is an unusual opportunity that we have now to evangelize this country, and that the utmost should be done to use this opportunity before it is too late.

This summer I also made a trip to Prague, the capital of Czechoslovakia, in order to visit the American consul and renew my passport. The consul did it very kindly, extending my passport for another two years. I thank God for this and for our American consuls, who do their best to help American citizens abroad.

While in Prague, I had a good opportunity to visit our friends and believers there, and I was also invited to speak in two Czech Baptist churches. The Lord blessed us in this ministry. I also stopped for two days at the large city of Brno, where I have

WORD STUDIES IN THE OLD TESTAMENT

THESE are a series of Studies written and published by B. A. M. Schapiro, a Hebrew Christian scholar. The late Dr. I. M. Haldeman said, concerning the author's writing, "Under Mr. Schapiro's skillful pen, each word in Holy Writ blooms and blossoms out like a flower." The late Dr. Robert Dick Wilson gave this testimony: "The 'Word Studies' will be of untold help to many. It is scholarly as well as unique, filling a long-felt want, giving us the Rabbinical angle on the Old Testament."

The Studies are gotten up in attractive form on art paper, each volume containing twenty-eight pages, size eleven by eight and a half inches. Three volumes have been issued and it is hoped the fourth volume will soon be on the press.

These may be ordered from the Fellowship Office at 50 cents per volume, postpaid.

friends among the Bohemians. There are also two Baptist churches there, which asked me to stay and help them in meetings. We had a wonderful time together. In addition to the regular meetings, we held special meetings for the young people and for the women. I thank the Lord for these blessed opportunities. These Christians, as well as those in Prague, have become very much interested in our work in Carpathian Russia and have promised to pray for us and help us in any way they can. They had already sent some second-hand clothing for our poor people.

We are experiencing the Lord's blessing in our church and Sunday school services in Bustino. According to Czechoslovakian law, our meeting hall has been exempted from taxation by the government until 1960, that is, for twenty-five years. We are thankful to God for this mark of favor.

Our daughter Anna finished her public school in Geneva, Switzerland, and came to us last July. We would like to send her to the English school in Prague so that she might study English, but it is very expensive. We are asking the Lord to guide us in this matter. May His will be done! Please continue to pray for us and our work here.

A Search Warrant

A Roman Catholic priest in Ireland reproved a peasant for reading the Bible. "But I have a search warrant to do so," replied the man. "What do you mean, sir?" said the priest in anger. "Why," answered the peasant, "Jesus said, 'Search the Scriptures,' and I am doing only what He tells me to do." The argument was unanswerable.

—*The King's Business.*

Statement of Receipts for September and October, 1936

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
17942	$ 20.00	18000	5.00	18058	5.00	18107	5.00
17943	1.00	18001	5.00	18059	5.00	18108	2.00
17944	2.00	18002	5.00	18060	5.00	18109	2.00
17945	5.00	18003	5.00	18061	5.00	18110	10.00
17946	1.05	18004	5.00	18062	50.00	18111	5.00
17947	100.00	18005	1.00	18063	5.00	18112	5.00
17948	5.00	18006	2.00	18064	5.00	18113	2.00
17949	2.00	18007	5.00	18065	1.00	18114	35.00
17950	1.00	18008	5.00	18066	11.11	18115	5.00
17951	25.00	18009	5.00	18067	2.00	18116	50.00
17952	5.00	18010	5.00	18068	1.00	18117	4.00
17953	10.00	18011	5.00	18069	52.00	18118	10.00
17954	10.00	18012	5.00	18070	6.30	18119	1.00
17955	20.00	18013	50.00	18071	5.00	18120	5.00
17956	20.00	18014	2.00	18072	5.00	18121	2.00
17957	4.25	18015	32.44	18073	10.00	18122	65.00
17958	52.00	18016	2.00	18074	5.05	18123	10.00
17959	5.00	18017	1.00	18075	5.44	18124	45.00
17960	2.00	18018	240.00	18076	20.00	18125	8.30
17961	5.00	18019	2.50	18077	2.00	18126	2.00
17962	5.00	18020	6.00	18078	6.00	18127	5.00
17963	1.00	18021	2.50	18079	5.00	18128	1.00
17964	2.00	18022	3.00	18080	20.00	18129	1.00
17965	3.00	18023	5.00	18081	50.00	18130	1.00
17966	100.00	18024	2.00	18082	10.00	18131	1.00
17967	5.00	18025	5.00	18083	10.00	18132	1.00
17968	1.30	18026	2.00	18084	5.00	18133	20.00
17969	5.00			18085	10.00	18134	2.00
17970	20.00	Of this amount, $13.00		18086	1.00	18135	12.00
17971	75.00	is for the European		18087	5.00	18136	3.00
17972	6.00	Harvest Fund.		18088	75.75	18137	3.00
17973	3.00			18089	2.50	18138	3.00
17974	5.00			18090	90.00	18139	1.00
17975	10.00	18027	875.00	18091	5.00	18140	52.88
17976	5.00	18028	2.00	18092	2.00	18141	5.00
17977	4.85	18029	5.00	18093	5.00	18142	1.00
17978	3.00	18030	50.00	18094	5.00	18143	15.00
17979	35.00	18031	10.00	18095	75.00	18144	2.00
17980	2.00	18032	10.56	18096	2.00	18145	10.00
17981	50.00	18033	1.00	18097	1.00	18146	5.00
17982	3.00	18034	4.07	18098	12.00	18147	155.00
17983	1.00	18035	5.00	18099	10.00	18148	1.00
17984	1.00	18036	25.00	18100	8.00	18149	2.00
17985	2.00	18037	21.61	18101	50.00	18150	1.00
17986	10.00	18038	2.00	18102	10.10	18151	1.00
17987	2.00	18039	3.00	18103	5.00	18152	10.00
17988	30.00	18040	20.00	18104	10.00	18153	12.81
17989	6.00	18041	1.00	18105	4.00	18154	2.00
17990	8.00	18042	5.00	18106	1.00	18155	1.00
17991	1.00	18043	12.50	18107	300.00	18156	3.00
17992	2.00	18044	25.00	18108	5.00	18157	6.90
17993	4.12	18045	5.00	18109	5.00	18158	5.00
17994	4.00	18046	5.00	18110	25.00		
17995	51.00	18047	1.00	18111	1.00		
17996	50.00	18048	100.00	18112	25.00	Of this amount, $29.50	
17997	5.00	18049	5.00	18113	10.00	is for the European	
17998	25.00	18050	5.00	18114	20.00	Harvest Fund.	